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November-December, 1935

**“The Institutions of Higher Education of the Church
Shall Seek to Maintain Academic Standards
That Are Generally Accepted
in the Education Field.”**

Paragraph 446, Discipline of 1934

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BOYD M. McKEOWN, Editor

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The Liberal Arts College and the Church's Program of Higher Education

MUCH HAS BEEN SAID and written of late concerning the place of Liberal Arts in the Higher Education Program of the Church, and upon one point there seems to be very general agreement. It is that Liberal Arts should comprise the major emphasis both of the individual church-related college and of the entire college program of the Church.

Within the limits of a general agreement upon this principle, however, there exist wide differences of opinion on such points as the exact definition of a liberal arts college, the amount of pre-professional training a church college should offer, and the extent to which a church college should deviate from a strictly liberal arts curriculum to meet a condition or demand peculiar to its immediate area.

One of the most widely discussed questions growing out of consideration of the extent to which liberal arts shall hold sway in our schools has to do with the amount of teacher training a church college should offer, and upon this point varied opinions and practices prevail. For example, in one of our Junior Colleges it is reported that nearly 85 per cent of the graduates teach in the rural schools of the foothill and mountain region in which the college is located. Contrary to this practice some of the stronger Senior Colleges make no pretense at training teachers for elementary grades but confine their efforts in that field to the training of a limited number of teachers for high schools. They base this policy on the fact that the courses required for teachers who are to work in secondary schools are far more in line with the liberal arts program to which the colleges are strongly committed than is the type of training required for teachers in elementary schools.

Another question of fundamental importance in the entire educational philosophy of the church is just what, in terms of its product, is the chief purpose of the church college. Some schools apparently would answer this in one way and some in another, but in a considerable number of our leading schools it is evident that the major function is thought of in terms of training, through processes of selection and guidance and by means of a large emphasis on the cultural and disciplinary values of liberal arts, a limited number of outstanding leaders qualified to make contributions of unusual significance to the church and to society at large. These questions and others are discussed by Dr. D. M. Key and Dr. Goodrich C. White in this issue of CHRISTIAN EDUCATION MAGAZINE.

The Church Responding to Urgent Need

THE MEMPHIS CONFERENCE for the youth of Southern Methodism, scheduled to be held December 27-31, is an effort on the Church's part to meet a very real and vital need. Perhaps it would be better to say it is an initial step toward meeting this need. A youth conference at any time is fraught with possibilities as it seeks properly to relate young people, just on the threshold of adulthood, to the world about them, but in an era of rapid change, bewildering experiments, and admittedly of much befuddled thinking, a youth conference assumes far greater significance.

To be convinced of this one has but to reflect upon the problems which must be faced by youth today which were not before the young people who met in Memphis in 1925. We mention three that are crying for solution today which were either non-existent or far from being acute ten years ago.

In the first place there is the problem of liquor. When Methodist youth trooped to Memphis to attend that other conference, this was not an issue. We had settled it, we thought, for all time to come and were basking, a bit smugly, it may be, in what has since proved to be a false security. Today, liquor with all of its former nefarious alliances and with a host of new intrenchments as well is with us again and the whole ugly problem is dumped into the laps of American citizens and potential citizens for re-solution.

Ten years ago war was not the universal menace it is today. We had fought and won a war to end war and we still naïvely trusted in its efficacy. More than that, the nations of the world had entered into naval limitations agreements and seemed to be taking them seriously, and the League of Nations was adding members to its rolls instead of losing them. War entered the 1925 conference more or less as an academic problem; it enters the 1935 conference as a living, personal issue to hundreds of the young people who will be in attendance.

Ten years ago we had been through no recent world-wide depression to sharpen the economic issues which are so insistent for Christian solution today. These issues were present but varying degrees of prosperity and the almost universal hope and struggle for fabulous personal riches had dulled the sensibilities of old and young alike, whereas today the lean years through which we have passed have sharpened our wits and made us all more sensitive to the urgent need for a more Christian economic order. Where the youth of 1925 dealt with economics at long range, these of 1935 will treat this subject intimately, fearlessly, thoroughly in their search for the way of Christ.

The Memphis Conference is needed to help Methodist youth become oriented to its world and its task. Those of us who believe that the Christian Religion holds the key for the solution of the problems listed above cannot do other than urge and help our own young people to attend. Modern young men and women are alert to the problems of our day and are vigorously seeking for ways of solving them. We may be sure they will consider and discuss the issues with which the world is coping and we should be happy that this opportunity is afforded them to weigh these matters under church auspices and in the white light of the Christian ethic.

[Continued on cover 3]

Toward a Definition of the Term "Liberal Arts College"

D. M. Key *

THE Commission on College Policy has stated one of the marks or characteristics of a good Methodist college to be "A strong emphasis on Liberal Arts Education." I am asked to set forth in as clear terms as possible this conception of education and to show to what extent it harmonizes with the church's objective of Christianizing the individual and society.

One of the very remarkable things about the church-related colleges of America is the fact that, founded as they were sporadically over the wide expanse of frontier territory, with little intercommunication of experience or ideas, they have been in many ways so much alike. In the evangelical churches there was no central hierarchy that sent down a priesthood trained like the Jesuits in a fixed *ratio studiorum* that has stood substantially unchanged for four hundred years. If the educators of the evangelical churches had been familiar with this Catholic educational pattern, they would undoubtedly have departed as widely from it as possible, and had they undertaken to do so one must admit they would appear to have been markedly successful. But the early church colleges were not connectio-
nally in any sense of the word; not even so much so as the missionary enterprises that were generally projected from a central office. They



sprang up spontaneously as a manifestation of the vitalized feeling and thinking that came from the religious experience, and they commanded such leaders and administrators as the life of the church in their various communities provided. One may surmise that faculties were assembled from a few outstanding universities, like Vanderbilt for the Methodists; that the president was generally an able minister trained in one of the church seminaries; that these faculties and these presidents had some familiarity with the conception of liberal culture that reaches back through the English and European universities to the seven liberal arts of the ancient Greeks. An interesting piece of research might be a careful study of old catalogues to ascertain where these faculties and these administrators came from and where they got their educational grounding.

But the likelihood is rather that the church colleges have been somewhat alike because they were trying to do the same thing in similar environments. They are not in fact all alike. Some of them do not deserve

*President, Millsaps College, Jackson, Miss.

the name of Christian college. But they have a norm, a unity of spirit and purpose, among the conflicting types and theories of college training, that is easily recognized. The Christian college stands for something. That something is Christian character, the training of youth into the full stature of a man in Christ Jesus. Such a purpose has given a continuity and consistency to the development through the decades of the typical church-related college. It has been flexible and has grown with new conceptions of educational service. But the sense of mission, the evangelistic impulse, has given heart and meaning to its policies and identity to its aims.

Of all the similar marks and characteristics of the good church college the most fundamental is the area of knowledge it has taken for its field of exploration and instruction. It is no accident that they have to some extent shaped the present-day ideal of liberal arts education. This uniformity is due to an identity of purpose. The educational work of the church, like all the other legitimate organic activities of the church, is conducted to promote in those whom it touches a wholesome development of that abundant life, spiritual, mental, and moral, which springs from the Christian experience of religion. Therefore the church college would naturally and inevitably concern itself with the phases of human experience which condition the development of personality; *the languages and their literatures that have influenced our world most, the basic facts and principles of science, history, religion, the social sciences, music and art; the things one needs to know, not to make a living, but to live worthily and nobly.* Such an outline of the liberal arts curriculum is, of course, merely suggestive. A clear-cut defi-

nition of the term liberal arts is impossible in the sense of a precise delimitation of subject matter. But we may conceive clearly and with singleness of purpose our objective, namely, to promote in those whom the church touches in the college the fruition of human and Christian excellencies; to add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

The liberal arts emphasis does not discount the value of the vocational, the technical, the material knowledge. But it does not find therein instruments for its purpose of personal development and integration. In that sense, the church college may ask the question, "Does Technical Education Educate?" There is no more of soul growth in the material problems of the laboratory than in the material problems of the farm. There is no more in the consideration of the ohms and watts and amperes, tension and torsion and stress to make fine character than in dealing with the internal resistance of an ox team or the problem of the voltage of an alternating mule! These practical and vocational arts are good and valuable fields of knowledge, but instruction in them is not a form of human service that naturally grows out of the church's mission. But this liberal arts curriculum in the general fields above suggested has arisen spontaneously out of the aim and desire to liberate the soul, first from sin and then from fear, ignorance, and superstition. It is not a fixed course of study but an ideal of liberal or rather liberating culture.

The church colleges are not alone in their devotion to the ideal of education that seeks to make good and wise and effective men rather than expert manipulators of material forces. The independent liberal col-

leges, the arts and science division of many of the universities, the great graduate schools that are seeking to push out the frontier of all human knowledge and that need to enlist young men of broad training for the Research Magnificent: these are our allies in the friendly rivalry for the training of American youth in cultural rather than practical knowledge. The Association of American Colleges has all along united into one body the liberal colleges of America and has specifically affiliated with the educational work of the churches. The recently formed Southern University Conference brings into one body all the better educational institutions of the South whose purpose is a broad liberal education. Even the Association of American Universities in its approved list of institutions of adequate facilities and administration shows a marked preference for liberal colleges as its source for those who may be expected to have the personal and cultural grounding necessary for success in research studies. The battle is on between those who would train all American youths for technical and industrial efficiency and those who would provide for at least a part of our young people an education that will fit them not for the job that tomorrow's science may abolish but for sane and effective living in any tomorrow.

The liberal arts ideal will be flexible and will change and does change with changing times and with the personal needs of the individual. It can adjust itself to the needs of those who must press on in the shortest time to professional studies, because the basic sciences must be mastered for medicine, engineering, and even law. Therefore the liberal arts college may serve by prevocational courses that teach these basic sciences while at the same time em-

phasizing the cultural and liberal subjects. Nowhere has the optimum of aim and spirit of the church college been better set forth than in the noble words of President Hyde of Bowdoin: "To be at home in all lands and all ages; to count Nature a familiar acquaintance and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among people of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen; and form character under professors who are cultured—this is the offer of the college for the best four years of your life."

North Georgia Conference Young People Meet on Emory Campus

THE campus of Emory University was the meeting place of nearly two hundred North Georgia young people over the week-end of October 26, 27. The occasion was the Fall Council of the Young People's Conference in joint session with the Union Leaders' Council.

Speakers scheduled for the meeting included: President Harvey W. Cox, of Emory; Dr. W. A. Smart, assistant dean of the Candler School of Theology; Prof. E. H. Rece, Emory's dean of men; and the Rev. W. S. Norton, Executive Secretary of the North Georgia Conference.

THE Granddaughter Club, one of the unique organization of Wesleyan College (Macon, Ga.), has added twenty-five qualified members to its rolls.

The Church College and Vocational Education

Goodrich C. White *

THE major opportunity and responsibility of the Church college are in the field of liberal arts education. Its major objectives are to be thought of in terms of the trained mind, the enriched personality, Christian character, preparation for effective participation in the life of one's community. This paper implies no questioning of this point of view and no disposition to lessen the insistence upon this interpretation of the main business of the Church college.

It is meant, however, to call attention to certain considerations that must be given weight in connection with this insistent emphasis.

1. We cannot afford to be content with a merely traditional and sentimental loyalty to liberal arts education. Profession of adherence to ideals serves little purpose unless there is continuous effort to discover and use the best means and methods for realizing the ideals. We are not justified in assuming without critical analysis that certain types of subject matter will and other types will not contribute to "liberal" education; that "discipline" comes only from certain forms of drill and not from others; that anything relevant to contemporary life and to the demands of today's world can have no place in a program of liberal arts. The meaning of "liberal arts" has undergone great change in the



course of the history of education. A static and traditional conception of the program of the liberal arts college can lead only to atrophy and sterility. We need to seek persistently for the best possible definition, in concrete and specific terms, of what we mean by "liberal education"; and we need, then, to seek with equal persistence for the best possible means of accomplishing such educational results. What actually happens to the student in the classroom and in other relationships in the course of his college experience is the test of our work. Good teaching and fine personal relationships are more important than any elaborately stated set of "objectives." The most carefully planned curriculum may, by poor teaching, be rendered impotent to affect developing life. And this is not to minimize in slightest measure the need for earnest attention to clear definition of our aims and to effective organization of our curricula.

2. We need to recognize that the young person in the late teens is greatly concerned, and rightly so,

*Dean, College of Arts and Sciences, Emory University, Atlanta, Ga.

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with questions of vocational choice and vocational preparation. Vocational interest and relationship provide a strong motive for diligent application which is frequently difficult to secure in the more general liberal arts studies. The liberal arts college cannot afford to ignore this vocational concern; rather it has the opportunity to guide its development and to use it toward the accomplishment of the more inclusive purposes of the college itself.

Moreover, we cannot rightly assume that, just because a course or a program of study has a vocational or professional slant, it wholly lacks "cultural" or "disciplinary" value. Frequently, in wisely planned professional and pre-professional curricula, these more general values may be realized in most effective fashion. A curriculum in the field of business administration, for example, can be so planned as to provide a maximum of opportunity for the understanding of the world of today and of how it came to be, along with a reasonable quota of specifically technical courses. The larger disciplinary and cultural values are conserved while the vocational motive is used. And the student goes out prepared, in so far as "courses" can prepare him, not only to succeed at a job but to succeed as a person as well; ready to start work and ready to start also to live. Adaptability, initiative, ability to meet new situations and to deal with changing conditions and unforeseen problems do not grow out of the acquisition of routine skills; they are, rather, the product of education in a larger sense. And they may be the outcome of the right kind of professional or vocational education. Certainly our object is not *mere* vocational efficiency—rule of thumb proficiency through mastery of techniques and methods. Rather we

seek to prepare *persons* for effective living; but we must not forget that effective living is apt to include vocational effectiveness. Ideally it is through one's "job" that he makes his major contribution to society. And through the job's relationships and widening opportunities should come some of the most important contributions to the growth of personality. It is interesting to note that the professional schools, both in their own programs and in their suggestions for pre-professional preparation, are more and more emphasizing the importance of the "background" and "enrichment" type of training as against the obviously and immediately practical. It is in large part a question of how, in the practical working out of our college curricula and methods, we interpret the meaning of "vocational" and "professional."

3. We need to recognize, too, that the Church college seeks to serve society generally, and, therefore, the obligations and opportunities of each institution must be determined in the light of all the circumstances pertinent to its peculiar situation. The needs and demands of an institution's legitimate constituency must be considered in relationship to the opportunities afforded by other institutions in the same area and, as well, in relationship to the institution's resources and primary responsibilities. Certainly we may say with emphasis that competition that involves the needless duplication of the offerings of other institutions is folly. And the expansion of the offerings of an institution into vocational and professional fields merely for the sake of making a showing and increasing enrolment jeopardizes standards of academic honesty and weakens emphasis upon the major objectives of the college.

The following guiding principles,

then, are suggested: (1) Professional and pre-professional curricula on the undergraduate level (teacher-training, commerce and business administration, pre-medical, and the like) should be kept directly under the control of the liberal arts faculty rather than set up as separate "schools."

(2) The professional content and emphasis, on the junior college or lower division level, should be reduced to a minimum and the curriculum at this level should, even for the professional or pre-professional student, be mainly directed toward the liberal arts objectives.

(3) On the senior college or upper division level there should be provision for and encouragement of the cultivation of breadth of interest; too narrow and intensive specialization along strictly vocational lines should be guarded against.

(4) Particularly in the case of teacher-training programs there should be a minimum emphasis upon mere technique and methodology and major emphasis upon content and philosophy in accordance with the liberal arts ideal. The mental furnishing and the personality of the prospective teacher are of more vital concern to the liberal arts college than the mastery of mechanics.

(5) The principle just suggested applies with equal force to programs of training for participation in the work of the Church, educational and other. The Church itself must guard against too insistent a demand for training courses whose main concern is with technique and organization rather than with the development of persons whose very lives may constitute the highest service to the Church. The inclusion of some courses aimed directly at preparation for effective participation in the work of the Church is justified, but such courses should

not be permitted to bulk so large in a student's program as to jeopardize the broader and more fundamental purpose of the college. Our colleges should not attempt to become theological seminaries or teacher-training institutes.

(6) In the case of our universities where resources and general educational relationships justify the maintenance of professional schools, wholly or partially on the graduate level, it should be insisted that these professional divisions maintain the highest possible standards, and that they achieve accreditation by the recognized authoritative agencies in their respective fields.

Alcohol Education in Our Colleges

FEELING keenly the importance of an adequate educational approach to the liquor problem with its numerous deceptive schemes for beclouding the unpracticed vision of youth, the Department of Schools and Colleges is endeavoring to sponsor a series of addresses and forums on alcohol in as many of our colleges as possible. During October, Dr. Ludd M. Spivey, President of Florida-Southern College, Lakeland, Fla., visited a number of colleges in the Southeast as a representative of the Department in this capacity, and during the closing days of October and the first days of November, Dr. W. B. Selah, a prominent pastor of Kansas City, performed a similar mission in the schools of Arkansas, Louisiana, and Mississippi.

Each visit is featured by one or more straightforward educational addresses to the student body on alcohol, its nature and effects, and by a forum period when students are permitted to ask practical questions prompted by their own experiences and environments.

A Brief History of the Standardizing Movement in Our Church

W. E. Hogan *



[A paper read at a recent meeting of the General Commission on College Policy]

THE Methodist Episcopal Church, South, has made a valuable contribution to the standardization of educational institutions in the United States. In fact, our Church was a pioneer in this field just as it has been in many other fields. A full account of this contribution might be interesting to other people. But to this group it is a familiar story. In this statement, therefore, I shall attempt nothing more than to present a few facts which might have some bearing upon what your Commission on College Policy is attempting to do.

THE COMMISSION ON EDUCATION

This commission was created by the General Conference of 1898, just four years after the Board of Education was created. This was eight years before the organization of the Carnegie Foundation for the Advancement of Teaching and three years after the Association of Colleges and Secondary Schools of the Southern States had been organized. While a great advance toward national standardization of colleges was made by the publication of the Carnegie Foundation's first annual report, it should be remembered that

the Commission on Education of our Church had entered this field almost a decade earlier. Some of you will remember the great controversy which was waged for a year or two over the interpretation of "Carnegie units" and "Methodist units."

The personnel, function, and duties of the Commission on Education were set forth in Par. 416 of the 1898 *Discipline* as follows:

"A Commission of ten practical educators shall be appointed quadrennially by the College of Bishops, who shall prescribe the minimum requirements for the baccalaureate degree in the colleges belonging to our Church, and also the minimum requirements for admission to the class of the first year, usually called the freshman class, in said colleges. This commission shall, at least once in every four years, report to the Board of Education its work; and it shall then be the duty of the Board to classify all the educational institutions of our Church, and to designate each as university, college, or academy (or secondary school), according to the relation of the work done by it to the standards thus established by the commission, and to use this classification in the official lists of the educational institutions of our Church."

This paragraph, with only slight modifications, remained in the *Discipline* until 1926.

The Commission made eight reports to the Board of Education on the following years: 1898, 1900, 1904, 1907, 1910, 1914, 1918, 1922. These reports were quite technical and in the main dealt with requirements for admission to college, for graduation with the A.B. or B.S. degree, and other standards for the different grades of institutions. Certain recommendations to the Board of Education were frequently included. Following are some significant facts revealed by these reports:

1. The First Report of the Commission, that of 1898, recommended: "That the annual conference or conferences of each state unite upon one college only for boys and girls. We believe it better to maintain one

*Treasurer and Business Manager, General Board of Christian Education, Nashville, Tenn.

strong, well-equipped college open to both sexes than two weak colleges, one for boys and one for girls. In the states, however, where the policy of co-education may be adversely regarded it may be possible and best to maintain two strong institutions for single sex education."

2. The standards fixed by the Commission in the early years of its existence, while low in comparison with present-day standards, were not lower than standards adopted by other standardizing agencies in those years.

3. At first the Commission fixed standards for only three classes of institutions — universities, colleges, secondary institutions — and the Board of Education listed all our institutions in these three groups. Later, to meet a difficult situation and against their own judgment of wise procedure, they provided *temporarily* for a larger number of groups, or grades, of institutions. At different times the following grades of institutions were provided for by the Commission: universities; A-colleges for men and co-educational; A-colleges for women; B-colleges; C-colleges; junior colleges; unclassified institutions; A-academies; B-academies; theological seminaries. The eighth (and last) report of the Commission provided standards for only universities, colleges, junior colleges, and academies.

4. From its beginning the Commission insisted upon high standards for our Church related colleges. I have already quoted from the first report (1898). Excerpts from other reports reflecting this fact are:

"We recommend that the name of 'college' be restricted to institutions that meet these requirements and that the conferring or offering of baccalaureate degrees by institutions not classified as colleges by the Board of Education be strongly discouraged—and we recommend that the name of 'university' be restricted

to institutions that meet these requirements."—*Third Report of Commission on Education* (1904).

"An institution maintained and controlled by a Christian Church must be no more in name than it is in fact. To any one who is at all acquainted with educational thought and methods it is sufficiently clear what the word 'College' and 'Secondary School' now mean, that the work of the former cannot be properly done unless it is based upon the work of the latter properly and adequately done. It is a matter of educational honesty and academic sincerity, and no institution, least of all one belonging to a Christian Church, should confer college degrees and describe itself as a college that does not conform in its entrance and graduation requirements to the best academic standards. We can ill afford to preach righteousness from the pulpit and urge its practice on the street and fail to meet its requirements in education. Here the institutions of the Christian Church have the opportunity of showing that the virtue of integrity cannot be better illustrated than in the maintenance of academic standards clearly understood and honestly applied."—*Fifth Report of Commission on Education* (1910).

"While to the Commission is specifically committed the duty of dealing with educational standards and not moral values, yet we cannot close this report without expressing the conviction that the chief business of our colleges is not just to train and furnish the mind, but rather to use the most approved educational processes in such a way as to leave all of our students in their moral selfhood stronger, truer, and better men and women."—*Sixth Report of Commission on Education* (1914).

"While to the Commission is specifically committed the duty of dealing with educational standards, still any forward step in education is merely on paper unless back of it there are sufficient financial resources to make the reform effective. Our colleges do not yet have sufficient equipment or sufficient funds for salaries and general running expenses. The time has come when we must do more to increase the endowment of our colleges. Conference collections for education should also be increased."—*Seventh Report of Commission on Education* (1918).

In their first four reports the Commission's standards were just as applicable to state institutions as

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to church institutions. In the Fifth Report (1910) there appeared for the first time a reference to courses in the English Bible, and in later reports both the English Bible and religious education are included in a group along with history, social science, philosophy, and education. A total of six hours in this group was required for graduation.

THE COMMISSION ABOLISHED

The Commission on Education was abolished by the General Conference of 1926. The question naturally arises, Why? There was opposition to its abolition. Some people thought that our Church should continue to have its own standardizing agency. Two good reasons for abolishing the Commission are here given:

1. The Eighth and last report of the Commission (1922) indicated that the Commission itself considered that its task had been completed. I quote from that report:

"From now on there is to be but one definition of a standard college; and, fortunately, there is at last a pretty general agreement as to the standards to be used in classifying colleges. The standards that are printed in this Report are, therefore, national standards. The Southern Association mentioned above and the North Central Association are the two nationally recognized accrediting agencies that operate in our territory. The standards set up by this Commission are essentially the same as those in the North Central Association, and practically identical with those of the Southern Association, except that there is perhaps a slight mitigation of the financial requirement, and this exception should not stand after the Christian Education Movement is completed."—*Eighth Report of the Commission on Education*.

2. There were memorials to the General Conference of 1926 from both the Methodist Educational Association and the Board of Education requesting that the Commission

be discontinued. I cannot give better the arguments advanced by these two bodies than to quote from the report of the General Secretary of the Board of Education to the 1926 General Conference as follows:

"At the annual session of the Methodist Educational Association held in February, 1926, the question was raised as to the advisability of continuing the Commission on Education as one of the educational agencies of the Church. This question was raised upon the supposition that there is no further need for the Commission and neither is there need for the Board of Education to continue to function as a standardizing agency. That an important need in the field of classification has been met in the past both by the Commission and the Board, all agree. When these agencies were set up by the General Conference, they were pioneers in this field. Now there are other agencies, such as the Association of Colleges and Preparatory Schools of the Southern States, the North Central Association of Schools and Colleges, and other regional associations, as well as State and national associations. These State regional, and national organizations have developed rapidly in influence and power in recent years, until they now cover the whole country like a blanket—so much so that they are widely recognized as the real authorities in the field of standardization. As matters now stand, if the standardizing agencies of the Church should propose higher or lower standards than those of the agencies I have mentioned, such standards would simply be without authority in the educational world. If the Church should simply duplicate the standards of these agencies, such action would seem to be an unnecessary expenditure of funds and energy.

It is proposed, therefore, that the Church discontinue the Commission on Education as a standard-making body of the Church, and also that the Board of Education cease its functions as a classifying agency. This would mean that the Church recognizes that the State, regional, and national standardizing agencies are the accepted, authoritative agencies for such work.

If the suggestion to discontinue the standard-making Commission and to release the Board of Education from further duties as an agency of classification should meet with the favor of the General Conference, then the Board of Education

would be able to devote its full strength to helping the schools and colleges to meet the requirements of the standardizing agencies with which they are most closely related and which are most influential in the sections in which they are situated.

Institutions would continue to make, as heretofore, detailed reports to the Board of Education as a condition of support by the Church. Furthermore, no institution should be free to change from one type of organization to another without the approval of the Board. That is, an academy could not organize as a junior college, nor a junior college as a senior college, nor a college as a university, etc., without the approval of the Board of Education.

It might be objected that the proposed course of action would require the Church to hand over the matter of fixing standards and classifying institutions to an alien body. But is that the case? These standardizing bodies are not agencies of the State nor of State and independent institutions; they are voluntary associations. State schools, independent schools, and Church schools—all alike have representation in them. These associations sustain the same relation to the schools and colleges of the Methodist Episcopal Church, South, that they do to any other schools and colleges. Many of the schools and colleges of our Church hold membership in these associations now; the same is true of the schools of the Presbyterian Church, of the Baptist Church, of the Episcopal Church, and of other Churches. It will be a great day for the Methodist Episcopal Church, South, when all her schools have membership in the Association of Colleges and Preparatory Schools of the Southern States, or in some other similar regional association.

Moreover, it should be understood that the Board of Education and the Methodist Educational Association, which is an agency of increasing power in the development of the schools and colleges of the Church, shall set up as close relations as possible with these standardizing agencies. The proposed change does not mean then, that the institutions of the Church shall hand over their classification to an outside body, but it does mean that these institutions shall go into the regional and national organizations and that the Methodist Educational Association and the Board of Education shall make connections as close as possible with them in order that the Church may make full contribution toward determining what educational standards shall be set up, and

also the best methods of applying them. In numbers and influence, Church institutions in the regional associations are well represented, and especially is that true of the South. By proper co-operation, denominational colleges would be able to exert a very great influence in determining the policies of the standardizing organizations."

CONCLUSION

We have seen that the Commission on Education of our Church gave a good account of its stewardship during the twenty-eight years of its existence. It needs no defense at our hands. Its work speaks for itself. We have also seen that when the specific task assigned to it was apparently finished it ceased to be. It had no desire to outlive its usefulness.

What next? Shall our Church again set up standards of its own for our colleges? If so, these standards should, in my judgment, be of an entirely different nature from those worked out by the Commission on Education over a period of a quarter of a century and longer. But to define these new standards is not a part of my assignment.

BEGINNING this fall, an Emory annual conference has been organized as a project in Methodist polity and for the purpose of supervising field work of the ministerial students. A cabinet of student "presiding elders" assists Dr. H. B. Trimble, head of the department of practical theology, who has been appointed "bishop," and the work of the students has been divided into six "districts."

EIGHT Wesleyan College (Macon, Ga.) students have been honored by alumnae scholarships, and nine are the recipients of scholarship foundations by clubs and classes.

Shall Our Church Colleges Be Reclassified?



W. M. Alexander *

BECAUSE of the situation which our colleges face at the present time, the above question has been forcibly thrust into the thinking of the General Commission on College Policy. The Commission was not created specifically to raise such a question, nor did it begin its work with such an end in view, but as it gets into its task the inherent quality of our colleges and the measure of their service to the Church and to society must inevitably come in for careful scrutiny. At the outset it may be said with some measure of pride that the colleges of our Church taken as a whole stand on a par with the best institutions of the South. It is no mean achievement that twelve of them have the recognition and approval of the Association of American Universities. In addition, eight others have accreditation in the highest regional standardizing bodies to which they are eligible. This cannot satisfy our Church and college leaders, however, for as matters now stand only twenty of our fifty-four institutions have the regional accreditation which it is so desirable for them to attain. When it is remembered that our 1934 *Discipline*, Par. 446, says: "The institutions of higher education of the Church shall seek, (1) to maintain academic standards that are generally accepted in the educational field," etc., the Church

has no small task ahead in adjusting our thirty-four below-standard colleges to the minimum requirements which acceptable standards have set for them.

The question raised in the title does not mean that the Church has any intention of discarding the standards of our recognized regional and national accrediting agencies and setting up academic standards of our own. Far from it. The "Commission on Education" created by the General Conference of 1898 worked on this problem for twenty-eight years, and the following section from its report in 1926 states the position of our Church in this matter to which we have since been diligently adhering:

From now on there is to be but one definition of a standard college; and, fortunately, there is at last a pretty general agreement as to the standards to be used in classifying colleges. The standards that are printed in this report are, therefore, national standards. The Southern Association mentioned above and the North Central Association are the two nationally recognized accrediting agencies that operate in our territory. The standards set up by this Commission are essentially the same as those in the North Central Association, and practically identical with those of the Southern Association, except that there is perhaps a slight mitigation of the financial requirement, and this exception should not stand after the Christian Education Movement is completed.

The General Commission on College Policy put itself on record early in its work as heartily approving this action of the church in indorsing and upholding the academic standards of our recognized accrediting agencies. The question of reclassifying our colleges, therefore, in no sense is to disturb the standing of any of them in their relationship to the regular agencies of accreditation, except to help certain of them as do not now have the full approval of these agencies to attain such approval at the earliest possible moment.

*Secretary, Department of Schools and Colleges, General Board of Christian Education, Nashville, Tenn.

There is an intensifying conviction in the Church now, however, that the ordinarily accepted educational standards for institutions of higher learning are not adequately meeting the needs of American youth. Some of this lack lies in the academic program of our colleges. What we do in these institutions and what is needed in life seem hopelessly out of gear at certain points. Multitudes of apparently well-prepared youth are standing at what they had thought were open doors of service and are now discovering that to most of them the doors are tightly closed. There is a big question as to whether the life that must now be lived is being prepared for in our present system of education. Another lack is in the realm of morals, religion, and character building. All thoughtful educational leaders are concerned with this, but the Church has a special obligation in the matter of religion for her colleges for the Church is under an inherent Commission to keep education and religion in a wholesome relationship. In the five meetings which the General Commission on College Policy has held, many fundamental questions have been raised but they have been closely related and have emerged in the question raised in the title of this statement. After attempting specifically to define its functions, one of the first questions considered by the Commission was "The Educational and Religious service which our Church Colleges should render." The very nature of the topic gave definite direction to the Commission's thinking. It soon became apparent that what the Church colleges must do as educational and religious agencies needs now to be redefined in clear-cut terms. To this phase of its task, and what may logically grow out of it, the Commission is giving

its full attention at the present time. Having accepted as its own the standards of the accrediting associations for our colleges, the Commission is now giving its consideration to those "additional responsibilities," which it believes should be accepted by our colleges if they are to render the service the Church and society have a right to expect of them. This plus service which is now being lifted up for serious consideration by the Commission is not to be considered as necessarily adequate or final, but it does represent the Commission's earnest thinking up to the present time. The eight "additional responsibilities" which have been set up are listed as follows:

1. Give major emphasis to *liberal arts education*.
2. Maintain a *just balance* between liberal arts education on the one hand and vocational and pre-vocational training on the other.
3. Insist upon and exercise academic freedom and freedom from paternalism and ulterior external dominance.
4. Use a well-wrought-out process of selection in admitting students, of personal guidance during their days in school, and of selection for graduation.
5. Accept responsibility for specific instruction in the field of religion and for the pastoral care of their students.
6. Maintain institutional integrity in such matters as academic honesty, athletics, recruiting methods, faculty salaries, scholarships, etc.
7. Insist upon the highest quality of teaching.
8. Seek to co-operate helpfully with local churches and annual conferences composing their constituencies.

Naturally, as our colleges are studied anew in the light of the standards of our regular accrediting agencies, and also in the light of these additional eight categories, the question of their regrouping is inevitably thrust into the picture. Judged by these standards, are they rendering acceptable service to the Church and to society? Does a study of their aims, their past, their

location with respect to other colleges, their problems, their assets, and their possibilities convince the Church that their service is of such value as to merit continued sacrificial support? Or, on the other hand, should the Church insist upon their merging with other schools or becoming projects of their local communities which now almost alone may be vocal for their continuance? In the interest of strong colleges capable of wrestling effectively with the educational and religious challenges now before the Church, the General Commission feels that it has no other alternative than to face the question of reclassifying our institutions according to our urgent needs as a denomination.

In order to share its present thinking with our college executives, their deans, the heads of their departments of religion, and the Annual Conference Board Chairmen and Executive Secretaries, the Department of Schools and Colleges was instructed by the Commission to hold a series of regional conferences throughout the connection in the hope of reaching these groups. Four such meetings have been held: one at Dallas, one at Birmingham, another at Atlanta, and the last at Lynchburg. About two-thirds of our colleges were represented in these meetings and in addition a good number of our Conference Board and Staff officers and other interested persons were in attendance. All told, perhaps one hundred and twenty-five persons shared in the discussions of the four meetings. The general subject for this series was "The Aims of the Church for Her Colleges." The purpose of the meetings was to discuss frankly with those most directly interested in the promotion of our Church colleges the questions which the Com-

mission believes to be of the most vital concern at this time. The discussions were frank and to the point, conducted in a good spirit, and were felt to be highly constructive. Each of the meetings appointed a Findings Committee to give a sort of summary of the direction the discussions might be taking. Lack of space here prevents giving the findings of any one of the four meetings in full. There follows, however, a typical section from each of the four reports:

1. It is recommended that careful plans be made to inform our local churches concerning the program and place of our Church colleges, and that systematic effort be made to bring about a closer relationship between the college and the local church. (Dallas.)

2. We commend the Department of Schools and Colleges for making possible this program. The Church membership, as well as her responsible leaders, need education in this matter. This program should also reach the itinerant ministry and the laity. We, therefore, recommend for the consideration of the Department of Schools and Colleges a program similar to this to be carried to a more restricted area, but to a much larger group. (Birmingham.)

3. We believe that this regional meeting of college executives has helped to clarify the meaning of our task. We recommend that a similar meeting be held annually. We also indorse the recommendation that similar meetings be held in each state. (Atlanta.)

4. We commend the Commission on College Policy and the Department of Schools and Colleges for their constructive leadership in bringing our colleges face to face with their full responsibility as educational and religious agencies. We believe this service to be of the highest order. On the other hand, however, we believe the Commission can render a service of equal value by promoting a vigorous campaign among our churches in the hope that they may develop a due sense of responsibility in the matter of furnishing students and funds for our institutions.

The work of studying our colleges in the light of what the Commission believes the Church has a right to

[Continued on page 29]

Facing Life with Jesus

Methodist

Theme of the
Church-wide



KAGAWA

"What Jesus Means to Me"
Dr. Toyohiko Kagawa of Japan



MOUZON

"Attaining the Fulness of Life"
Dean Charles W. Gilkey
of Chicago University

*"Can a Christian
Ever Sanction
War?"*

KIRBY PAGE, Au-
thor and Lecturer

"The Munition Industry and the Causes of War"

SENATOR GERALD P. NYE of North Dakota

"Today's Christian Conception of Missions"

BISHOP JOHN M. MOORE

"Christian Youth and the Economic Order"

DR. E. MCNEIL POTEAT, JR., Baptist preacher and author

Twenty Discussion Groups to extend questions as the function of the Church in Industry, War and Peace, Race

Platform speakers and Discussion

Percy R. Hayward, Acting General Secretary of Religious Education; Dr. Ivan Lee, General Secretary of Churches of Christ in America; Dr. W. E. J. Gratz, Editor of the Methodist Review; and a multitude of those from our churches.

"The Lordship of Jesus Christ"
Bishop Edwin D. Mouzon

WRITE FOR
DR. HARRISON
Department of
810 Broadway



GILKEY

"The Lordship of Jesus Christ"
Dr. HARRISON

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others.

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*"The Answer to Youth's
Demands" (Keynote)*
Dr. W. A. Smart, of
Emory University



SMART

*"Facing Life with Jesus
Christ"*
Bishop Paul B. Kern



KERN



HUGHES

*"What Youth Shall Do
About Alcohol"*
Bishop Edwin Holt Hughes
of the Methodist Church

*"Preparation for
Marriage"*

DR. REGINA WEST-
COTT WIEMAN

"Candles in the Wind"

DR. ALLEN K. CHALMERS, Broadway Tabernacle, New York

The Negro in the World Crisis

DR. MORDECAI JOHNSON, President of Howard University

Practical Aspects of the Interracial Situation

DR. WILLIS A. SUTTON, Past President of the N. E. A.

All Eyes Turning Toward Memphis

R. L. Hunt

THE Church-Wide Methodist Young People's Conference will bring together young people from Baltimore to San Francisco on December 27-31 in Memphis, Tenn. The program is to begin on Friday night and will conclude with a Watch Night Service on Tuesday night.

Immediately following the Conference will be held the annual session of the General Educational Council, with its college section including college presidents, deans, directors and professors of religious education, and an official student group of the Methodist Student Movement. Many college officials will take advantage of the opportunity to attend both gatherings.

HISTORY

The Church-Wide Methodist Young People's Conference seems to have come into being by a process of spontaneous combustion, the idea having been developed in many quarters at about the same time. In 1925 was held a great gathering of Methodist youth which left its impress in the lives of hundreds of that generation of young people. It was held under the joint auspices of the General Board of Missions, the General Epworth League Board, and the General Sunday School Board. When the General Conference combined all work with young people and made it the responsibility of the General Board of Christian Education, many felt there was a need for another mass meeting of youth. Limitations of time and of financial

resources made it impossible to organize such a gathering during the first quadrennium of this Board history. Continued petitions for such a meeting reached the Board, however, and a church-wide meeting of young people was scheduled at the first opportunity in the new quadrennium.

Some concern was felt as, after announcement of the date, it was discovered that the Student Volunteer Movement was planning its conference for about the same season. Consultation with the Student Volunteer officials indicated, however, that conflict would occur in rare cases and the combination of dates might make possible co-operation in the matter of providing platform attractions for both gatherings.

MEMPHIS

Memphis was chosen as the seat of the convention because of its accessibility to the vast majority of Southern Methodism. It is amply equipped with hotels, auditorium facilities, and eating places.

WHO WILL ATTEND

The Church-Wide Methodist Young People's Conference is planned for young people. Allotments to the annual conferences and to the colleges have been made on the basis of an expected attendance of 5,000. Many annual conferences have already taken up their allotments and are asking for more. It is contemplated that additional allotments will be made to these conferences when such allotments are not taken in full by other conferences by November 15. Meantime, every college student interested in attending should send in his registration fee and apply for credentials. He may do so with the assurance that, even though the allotment to his college may be completely taken, his application will receive full consideration and will be favorably

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acted upon if capacity permits. In any event, it will be an advantage to have it in the Nashville office as early as possible. Should space limitations prevent favorable action the registration fee will be returned. Eighty per cent of the entire delegation must be young people within the age limits sixteen to twenty-three, inclusive. Ten per cent must be pastors and ten per cent to be unclassified adults. For information concerning college allotments write Dr. Harvey C. Brown, Department of Schools and Colleges, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

ACCREDITATION

Applications for registration must be approved by a pastor or, in the case of college delegations, by an official of the college. This is in line with the purpose of those in charge of the conference to have a conference completely representative of the M. E. Church, South. They should be young people actively engaged in the work of the church since the resulting program and any pronouncements growing out of the conference will have to be carried out by our alert, vigorous, consecrated, church young people if such program and pronouncements are to be made effective.

VISITORS

Visitors will be welcomed to the generous capacity of the auditorium at a small fee. The registration fee for delegates is \$4; the season ticket for visitors is the same. Delegates are asked to register in advance but no such advance registration is asked of visitors.

SOCIAL ACTION

This generation of young people has its peculiar problems to face. Take that of alcohol, for example. The full weight of the press, the

movies, the radio, and the billboards, dominated by advertising appropriations of brewers and distillers, is seeking to give social prestige to the habit of drinking. Legal safeguards have been withdrawn, and moral standards in many quarters relaxed. Another example is that of war. Increasingly the Christian conscience is recognizing the inconsistency of the war method with the way of Christ.

Such problems leave the individual with a helpless feeling. Every person is subject to his moods when he says with the prophet of old, "Lord, let me die, for I am the only one alive trying." We need the strength of fellowship. We need to carry into our separate tasks the feeling of joint effort. We need the united impact upon many problems which we can get by associating ourselves one with another. The sight of 5,000 young people in the Sacrament of Communion, which will be conducted on Sunday morning of the conference, should strengthen every person there and should strengthen the arms of the church as it labors to make effective in today's world the mind of Christ.

SAM BRADLEY, member of the junior class at Birmingham-Southern College and president of the state-wide Methodist Student Conference, has been appointed one of the group discussion chairmen for the Methodist Young People's Conference to be held at Memphis, Tenn., December 27-31. The conference will draw an attendance of 6,000, including several thousand students from the entire territory of the Methodist Episcopal Church, South. Birmingham-Southern College has been allotted a delegation of fourteen with two faculty members, and committees are at work getting up the delegation.

The Religious Responsibilities of College Trustees and Administrative Officials

J. Richard Spann *

IN this paper we are taking for granted that the justification for maintaining denominational institutions lies in the distinctive service of these institutions in creating and developing the highest type of Christian persons. It is also taken for granted that the controlling attitudes of individual students, which factors so largely, determine their practices in life, are acquired primarily from the persons with whom these students are intimately associated or to whom they look for leadership. A Christian institution of learning, therefore, is more concerned about its entire official and faculty personnel than are other types of educational institutions.

It is apparent that there are three distinct groups in the average denominational college who share the responsibility for creating an atmosphere conducive to full development of the highest type of Christian character. They are trustees, administrative officials, and teachers. The importance of faculty members in this connection is too generally recognized to merit more than the merest mention here. Is it too much to suggest at the outset, however, that this important thing which we call atmosphere in a college and

which, in the thinking of all of us, is at once related to the spirit and viewpoints of faculty members, may have a more remote origin than that we commonly suppose and that it may root back into the spirit and method in vogue in the selection of the institution's trustees?

I. TRUSTEES

Sometimes the economic needs of a college may make it seem advisable to choose for positions on its Board men who are most likely to make large financial contributions to the school's ongoing. Other qualifications, therefore, such as ability to guide the school in its efforts to create superior Christian individuals, may easily fail to receive due consideration.

In other situations individuals are chosen to fill vacancies on the College Board who will perpetuate an established policy or support an entrenched personality even though such procedure might not be for the best interests of the institution as a whole.

At other times the selection of trustees may be actuated by a powerful municipal pride or by a strong commercial spirit. In such cases trustees are sometimes selected who place a disproportionately large value on sensational publicity and commercial athletics and, correspondingly, a disproportionately low value on educational ideals and Christian ethics.

The fact that these policies in the selection of Board members are often followed sincerely or unconsciously does not mitigate their unwholesome consequences, for they frequently result in conditions which are detrimental to the specifically Christian aims, attitudes, and ideals for which the church through all its institution stands. For example, the men most influential in the Board may not themselves be college-trained men. If such is true these

*Pastor, First Methodist Episcopal Church, South, Baton Rouge, La.

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individuals are likely to be interested in the college only as a commercial enterprise or in maintaining it merely as an expression of denominational pride. They may be greatly concerned that the business affairs of the institution are administered on a "sound" basis, which in their thinking may mean in keeping with a competitive, profit-making ethic. On the other hand, they may desire above all things else to build as large a physical plant as possible in order that it may stand as a token of church prestige and as a tangible testimonial to their leadership.

A study of the official personnel in a group of our Methodist educational institutions a few years ago revealed an astounding number of trustees in these institutions who had never been to college or had any equivalent experience which could be calculated to qualify them to aid in carrying on one of the largest tasks in the educational and religious world.

It goes without saying that men who have superior financial qualifications are needed for handling the endowments and trust funds of our Methodist colleges, but there is also a need in our Boards of Trustees for men who have special qualifications of leadership in other areas and who have clear conceptions of educational values and of the peculiar religious responsibilities of a church-related college. It would seem advisable to select for this more or less specialized service on college Boards of Trustees men of a wide range of talents and in the making of each selection to be governed by the needs of the institution at that particular time and the abilities or potential contributions of the person under consideration for selection. Such well-balanced and carefully selected governing bodies for our schools should experience no

difficulty in making the endowment, building, athletic, fraternity, and other interests and relationships on our campuses subservient to the development of the highest type of Christian character and leadership in the lives of the students.

Trustees' treatment of the faculty in such matters as adherence to, or deviation from, the terms of employment, use of, or disregard for, Christian methods of dismissal and retirement, employment, or neglect of adequate standards of salary and promotion, and attention or inattention to pension policies may go far to make or mar the Christian atmosphere in any of our church schools or colleges.

It should be said in fairness to all, however, that possibly one of the contributing causes for any failure to maintain the highest possible practices and attitudes on the campus is the disociation of the average board member from the actual affairs and conditions of the institution and his consequent lack of definite knowledge as to just what is going on in the administrative, faculty, or student circles of his institution. Trustees come to the campus only once or twice a year and each time on a day long scheduled for the visit. They arrive, therefore, to find the stage carefully set for their reception and entertainment and under those conditions it is difficult if not impossible for them to receive any impressions or understanding of the inner life of the institution other than those which the stage managers desire them to receive. Consequently the trustees remain in ignorance of the problems and realities that exist among students and faculty members, to say nothing of their failure to grasp more subtle practices and private policies of the institution.

II. ADMINISTRATIVE OFFICIALS

A more or less constant pitfall to which presidents, deans, and business managers of our colleges are exposed is the temptation to permit their decisions and policies to be determined by personal or expediency equations rather than by the specific Christian aims of the institution which are usually carried in its catalogue. If some administrative officials have occasionally fallen prey to such pressures it is consoling to know that alumni of our colleges throughout the world will rise up in tens of thousands to testify to the fine idealism and unswerving adherence to a principle which, during their college days, was present in the characters and personalities of certain college officials who greatly influenced their lives.

It is most important in the selection of all officials dealing with students that they be chosen on the basis of character and personality possessed, as well as because of a high degree of academic and administrative knowledge and skill. Such choices, moreover, should be made with due recognition of the fact that the impact of the personalities of these officials is likely to constitute the most powerful and lasting contribution which the college makes to the lives of its students.

Another temptation, especially persistent and acute in this day of keen competition for students, is that of presenting colleges through advertising and public utterances in the most favorable light possible. So strong is this competitive pressure that school officials may at times make statements about their respective institutions that are, in greater or lesser degree, misleading. When this occurs, and when facts known to faculty and students are not fairly and unequivocally given to the public, respect and confidence

in the administration are at once undermined and the Christian influence of the officials responsible for the statements is sharply curtailed.

When trustees and administrative officials lead the faculty will co-operate and students will follow. When trustees and administrators, therefore, keep constantly before them the supreme aim of creating and stimulating Christian ideals that shall mature into strong Christlike character, and when they work together to that end, the Church will ever be honored by its ministry in the field of Higher Education.

CHRISTIAN journalism has been added to the curriculum of Westmoorland College (San Antonio, Tex.) and will be taught by Bruce Underwood, graduate of Southern Methodist University (Dallas, Tex.).

THE president and faculty of Columbia College (Columbia, S. C.) have worked out definite plans, now in operation, for developing the religious phases of college life through the regular chapel program, a feature of which is special music by the vested college choir.

EMORY UNIVERSITY (Atlanta, Ga.) opened its fall term with several changes in faculty personnel. Seven promotions have been made, nine leaves of absence granted, and eleven new members of the faculty added.

As we go to press (November 5) more than 1,000 paid registrations have been received for the Church-Wide Methodist Young People's Conference to be held in Memphis, December 27-31, and interest seems to be increasing in every quarter of the Church.

THE DIVISION OF
*The Methodist Student
Movement*

HARVEY C. BROWN

Wesley Players

IN most of our Methodist Student Movement organizations there are Dramatic groups particularly interested in looking at people through drama. It is necessary to correlate the work of these groups in the interest of efficiency and the future growth of these dramatic organizations.

Agreements have been reached and plans worked out to make the Society of National Wesley Players truly a national organization by extending the work of this organization throughout the South to include the Dramatic Groups connected with the Methodist Student Movement of the Methodist Episcopal Church, South.

At present the Kappa Chapter of the National Wesley Players is a part of our Wesley Foundation group at the University of Arkansas, Fayetteville. Plans are under way to present the application of other groups on both Church-related and tax-supported campuses to the National Society for admission. Local campus groups whose work will warrant this affiliation and whose leadership desires this connection, should communicate with the General office, 810 Broadway, Nashville, Tenn., for full particulars.

Recent investigation of local campus dramatic units reveal that several of our Players groups are conducting a dramatics round table once each week during the school year. In more than one campus situation quarter and semester schedules have been set up which

will call for Negro, Oriental, and European plays, as well as the inclusion of American folk drama.

During these sessions, from twenty to fifty students with dramatic leaders or sponsors gather and read some great play, have a talk by some national or racial groups, and conclude the evening by giving a short dramatic production. Some few units are looking at people through some of the great propaganda plays, such as those dealing with the question of peace, social justice, political and economic life.

The following Wesley Players groups have reported interesting schedules for the scholastic year 1935-'36:

University of Alabama, Dr. William Graham Echols, Director;

Louisiana State University, Rev. Joe Brown Love, Director;

University of North Carolina, College for Women, Miss Idalene Gullledge, Director.

Other student organizations have had dramatic groups for some time.

Campus-Church Relations Committee

THE last annual session of the General Board of Christian Education instructed the Division of the Methodist Student Movement to set up Campus-Church Relations Committees as a part of the required organization in every campus situation. Wherever appropriations are received from the General Board, Conference Boards, and other sources, for the purpose of promoting a campus program of Religious Activities it is necessary to have this Advisory Committee organized and

functioning. The functions of this Committee are:

1. The Campus-Church Relations Committee shall take under consideration the total experience of students in a given Campus-Church situation for the purpose of planning and promoting a program of Christian education which shall adequately provide for the needs of students. By virtue of its membership and its functions as an advisory agency this Committee is in a position not only to plan wisely and creatively for those immediately under its supervision, but also to recognize the aims and objectives of all student religious organizations and to suggest methods of working together so as to preclude overlapping and duplication and with a view to creating a sense of unity.

2. It shall be responsible for developing and supervising all finances of local Wesley Foundations and Christian Student Movements.

3. Under the general direction of the Inter-Conference Methodist Student Movement Commission, this Committee plans and supervises the programs of local Wesley Foundations on the campuses of tax-supported institutions and the programs of Christian Student Movements on Church-related campuses. It also sustains an advisory relationship to the Young People's Department of the local churches directly concerned.

4. It shall advise with the Inter-Conference Commission concerning the personnel, make annual reports concerning its work, and through the Inter-Conference Commission shall submit requests to Annual Conferences through their Boards of Christian Education, and to the General Board for financial support.

5. Under the guidance of the local director, this Committee shall co-operate with the Annual Conference

Boards, and the General Board, in promoting the Conference-wide and Church-wide Young People's program of Christian education.

6. The responsibility for initiating larger phases of the whole campus-church relationship, such as co-operating with other student religious groups, local and regional, and encouraging participation in the local church program, shall rest upon this committee.

The Division of the Methodist Student Movement of the General Board of Christian Education earnestly requests the co-operation of Conference Board officers and campus leaders in carrying out this mandate of the General Board. The revised bulletin on Organization and Administration of the Methodist Student Movement will be sent to anyone upon request.

The scholastic year, 1935-36 has brought a thirty-five per cent increase in the number of Wesley Foundation and Christian Movement organizations. We have reason to be encouraged over the progress made in the important educational program of our Church.

The Church-Wide Methodist Young People's Conference

THE question has been asked: "Why a Church-wide Young People's Conference at this time?" To ask the question is to suggest the answer. When one faces up squarely to the critical conditions in the major areas of our social, political, and economic life today he sees the necessity for a Christian evaluation and solution of these problems as well as a need for a program of courageous, Christian activity. The Church must guide its youth in this hour of strain and crisis. This Conference will stir many of our young people to a personal commitment of

their lives to a plan of personal and social action. Everywhere young men and young women are saying: "I am ready. What can I do? Where can I begin? How shall I make my contribution?" In the face of such a mood on the part of youth it behooves us as leaders of the Christian church to point out as far as we are able to do so what must be done. The present young generation may not get to acting in time to salvage all the values out of civilization's possible catastrophe. On the other hand, it may be the privilege and task of this present youth generation to do a great deal of pioneering in formulating patterns of conduct and thereby make it possible for the succeeding generation to act.

Those who are responsible for leading the youth of our great Church have in their keeping a task grave beyond description. Because of this and because of these perilous times, it is our purpose to make this the most significant spiritual event in this youth generation. Leading authorities are being secured to direct our thinking and plan for future action. The opportunity to attend the Memphis Conference will be a privilege of a lifetime. Southern Methodist students are mobilizing to face earnestly the task of Christian discipleship.

"On to Memphis Clubs"

ALL of our campus organizations are asked to co-operate with the Directing Committee of the Memphis Young People's Conference by calling all Methodists together in an "On to Memphis" Club. This group will necessarily be an informal group. There is no necessity for a rigid organization. All students who express an interest in the Conference should be counted members of this Club. Many of these

Clubs are functioning to a great advantage on campuses. The work of these Clubs may be outlined as follows:

1. To send delegates to the Conference who will be well equipped by study and other preparation to make a contribution as well as bring back the values of the Conference.

2. To plan study, forum, and interest groups to prepare delegations for the Conference.

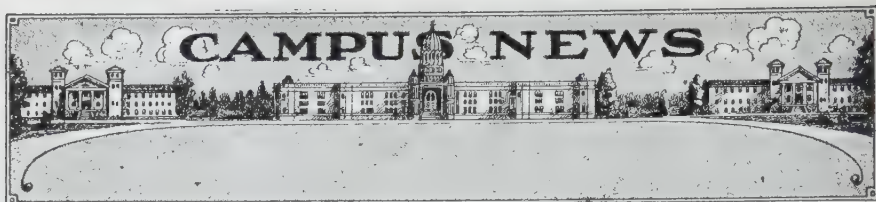
3. To assist groups unable to attend the Conference in planning for Community Watch-Night services on New Year's eve night simultaneous with the Memphis meeting.

4. To assist delegations in making financial plans to send full quotas.

5. To make plans to conserve the values of the Conference after the delegation returns to the campus. This must not be just another Conference. All of our groups will have sufficient materials to enrich their campus programs for months to come.

REV. J. W. BERGIN, who as presiding elder of Georgetown District, Central Texas Conference, has for a few months served as acting president of Southwestern University, has been elected to the presidency to take the place of Dr. King Vivion, who had resigned. Dr. Vivion, who has been resting at Mount Sequoyah for some weeks, has been appointed to McKendree Church, Nashville, Tenn. He had held his membership in the Texas Conference.

THOMAS L. BAILEY, of Meridian, speaker of the Mississippi House of Representatives and prominent alumnus of Millsaps College (Jackson, Miss.), served as toastmaster at the annual homecoming dinner at the college, Friday, November 8.



Missouri Methodism Pledges Aid to Central's Big Club Program

THREE Methodist Conferences of Missouri, representing a constituency of more than 130,000 members, have officially approved the plan of Central College (Fayette, Mo.) to enrol 10,000 persons who will pay one dollar a month as dues to the Ten Thousand Club for the development program of Greater Central.

The plan, inaugurated last June by the board of curators, has been presented to and approved by Bishop John M. Moore, general superintendent of Southern Methodism in Missouri, and his official cabinets in the three Annual Conferences; and has now been approved by the Conferences, themselves, sitting in their regular annual sessions.

Dr. Robert H. Ruff, president of Central, is director general of the movement and local clubs will be organized throughout the Missouri, Southwest Missouri, and St. Louis Conferences. The purpose of the Ten Thousand Club organization is the liquidation of the remaining portion of the bonded indebtedness incurred several years ago when the college put on a program of building and endowment expansion.

Millsaps Gym Plans Accepted by Board

DEFINITE acceptance of the architectural plans for the construction of a \$35,000 gymnasium at Millsaps College is announced, and construction is already under way with cor-

ner stone dedication planned for Homecoming Day.

The building, which is being erected as a memorial to one of Millsaps' most beloved supporters and alumni, the late Webster Millsaps Buie, has been made possible by the contributions of his family, alumni, and friends of Millsaps.

Architects' plans call for a three-story structure of pressed brick, 117 feet wide and 122 feet long. The gymnasium proper will be so arranged that a double practice court will be available at all times. The court for games will be the standard width and length with ceiling 32 feet from the playing floor. A feature will be the dormitory to take care of visiting teams, with showers and sleeping quarters.

Funds provided as required by the Board will take care of the essential parts (building, dressing- and locker-rooms, showers for varsity and visiting team, the girls' department of athletics, and locker-rooms for golfers). The gymnasium proper will have a maple-wood floor and permanent bleachers which will seat 760 people. Later the Building Committee will add collapsible bleachers which will bring the seating capacity up to approximately 1,250. The building will contain a bookstore, varsity clubroom, and offices for the coaching staff and athletic directors. The committee hopes that friends and alumni of the college will equip the gym with furnishings and fixtures in keeping with the structure.

Increased Enrolment Necessitates Building Expansion at Hendrix

INCREASED enrolment and need for greater stage facilities have prompted building changes at Hendrix College (Conway, Ark.). The rear of the chapel building will be extended twenty-two feet to provide extra seating accommodations for assemblies and concerts. The stage enlargement will be secured by extending it fourteen feet into the interior, thereby providing better facilities for dramatics, which will play a larger part in college life with the recent strengthening of the department of drama and speech.

Improvements in the library made possible by the donation last spring by the General Education Board of New York City are practically completed. A double deck has been added to the stackroom and with the new equipment space for shelving books is twice as large as formerly. Sixteen tables have been built at the rear of the stackroom for use by students in independent study. Each table is equipped with a desk, bookshelf, chair, and lamp. The lobby, when completed, will contain the loan desk, card catalogue, and bulletin boards. The reading-rooms will be equipped with new tables with individual student lamps and other arrangements designed to aid study.

To the main reading-room of the library there has been added a second story approached by a double stairway from the lobby. The south half of this story will form a periodical room, and the north half will be used by the new department of art.

Editorial Writing Contest for College Students

AN editorial writing contest on the abolition of compulsory Military Training from Colleges has been recently announced by the National Committee on Militarism in Education.

The contest, which is scheduled to close January 3, 1936, and which provides prizes of \$50, \$30, and \$20, respectively, for the three best editorials, takes its origin from the Nye-Kvale Amendment which was introduced in Congress last July and which is designed to restrict compulsory R. O. T. C. units to schools which are essentially military institutions.

According to the Amendment, enrolment in R. O. T. C. units in any schools where such units might be established or maintained would be wholly elective. Contest editorials should, therefore, be written on the subject, "Why Congress Should Pass the Nye-Kvale Amendment" and should be from 800 to 1,200 words in length.

Any undergraduate or college student in any college in America is eligible to participate in the contest. Interested students should write the Committee on Militarism in Education, 2929 Broadway, New York, N. Y., for further information regarding the contest.

THIRTY per cent of the graduating class of more than 150 at Birmingham-Southern College last spring are continuing their studies in higher institutions, according to announcement of President Guy E. Snavelly.

Newsy Odds and Ends

MAUD M. TURPIN

With the beginning of the fall semester at McMurry College (Abilene, Tex.) the senior class has launched plans for its 1936 gift to the college. A Hunt Memorial Library, in honor of the late Dr. James Winford Hunt, founder and first president of the college, has been decided upon as the gift of the class of '36 to its alma mater. The class will furnish and equip the room and also sponsor a movement to obtain books. Former students and friends of Dr. Hunt are to be permitted to donate volumes for the memorial library.

* * *

"The Ways of Holiness," a dramatic and spectacular pageant presented by students of Lander College (Greenwood, S. C.), has received high praise from the press of the state.

* * *

Duke University (Durham, N. C.) is the recipient of a distinguished fellowship for advanced study and research in the field of American Christian thought and practice. The donor, Mr. Gurney Harriss Kearns, of High Point, N. C., is a prominent Methodist layman. So far as is known this is the first endowed fellowship in this particular field in any American university. It is to be awarded annually to that student, irrespective of denomination, who by intellectual capacity, moral character, and personality gives promise of the largest usefulness in Christian leadership. The endowment will yield, it is thought, an annual stipend of \$1,000. Edward Emerson Wiley, Jr., graduate of Emory and Henry College (Emory, Va.) and of Duke and

Yale Universities, has the distinction of being the first Kearns fellow. He comes from a long line of successful ministers and educators.

* * *

Randolph-Macon Academy (Front Royal, Va.) has opened with the largest enrolment in many years. Boys from nineteen states and three foreign countries are in the student body.

* * *

Dr. Carl Venth, dean of the School of Music at Westmoorland College (San Antonio, Tex.), acclaimed recently in a London periodical as "America's Master Musician," has written an opera which is to be staged as an outstanding feature of the Texas centennial celebration in 1936. The opera, which Dean Venth calls "La Vida de la Mision," portrays the love, trouble, faith, and courage of Texas pioneers.

* * *

The National Youth Aid Fund is affording employment to 370 Duke University (Durham, N. C.) students who would not otherwise be able to finance their university years. This year's project is similar to the FERA work of last year.

* * *

With the opening of the fall term, the Lamar School of Law, Emory University (Atlanta, Ga.), has become one of the few law schools in the country offering the J.D., or doctor of jurisprudence degree. In order to qualify for the doctor's degree in law, the student must have received his bachelor's degree from an approved college at least one year before completing the three-year

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course in law and must maintain a scholastic record of superior quality.

* * *

Louisburg College (Louisburg, N. C.), said to be the oldest junior college in the United States, reports an increase of 33 1-3 per cent in enrolment, due largely to the inauguration of a self-help plan.

* * *

The record of Bennett College (London, Ky.) in placing its graduates has been better than ninety per cent for the past five years. Of the twenty-five graduates of the class of 1935, positions have been secured for twenty-one.

* * *

Reinhardt College (Waleska, Ga.) got off to its fifty-second year with a substantial increase in enrolment and with the new dormitories for boys and for girls filled to capacity.

* * *

Alumni and friends of Birmingham-Southern (Birmingham, Ala.) are pushing a drive for scholarship funds to enable deserving students to attend college. More than two hundred students were assisted last year, and there are on file now more than four hundred applications for aid from this fund.

* * *

For the first time in many years the Vagabond Club of Southern College (Lakeland, Fla.) has a woman president, Miss Bernice Albinson, of the junior class, having been elected to that office.

* * *

Sponsored by the student Y. W. C. A., "Charm Week" at Wesleyan College (Macon, Ga.), an annual event since 1931, was observed by a campus-wide program stressing the idea of charm in manners, mental poise, dress, sportsmanship, unselfishness, and consideration of others.

A horseback riding class has been organized at Greensboro College (Greensboro, N. C.) in connection with the athletic department.

* * *

Whitworth College for women (Brookhaven, Miss.) opened its seventy-eighth session with overflowing dormitories, there being a twenty per cent increase over the preceding year.

* * *

Central College (Fayette, Mo.) opened with a freshman class of 267, the largest since 1928-29. There is also a substantial increase in other classes reported.

* * *

David Sivette, distinguished young artist of Richmond, Va., is painting a portrait of Dr. H. W. Cox, president of Emory University, designed to be the gift of the faculty as a centennial gift to the university at ceremonies to be held at an early date.

Shall Our Church Colleges Be Reclassified?

[Continued from page 15]

expect of them is proceeding with all diligence. Many of the facts secured are yet to be tabulated and digested. The Commission expects to proceed far enough by the time of the Annual Meeting of the General Board of Christian Education in the spring to ask the General Board's approval of its first official statement to our colleges and to the Church at large. The colleges are giving their hearty co-operation, and appreciative of this attitude the Commission dares to hope that our Church faces a better day in the adjustment of these agencies of education and religion to their important task.

Our College Emphasis— December 29

DECEMBER brings another fifth Sunday with its attendant disciplinary emphasis on church schools and colleges, and those interested in making the most of this observance in the local churches will find the following articles of assistance:

In the December *Church School Magazine* is a worship program for the fifth Sunday, by Dr. Harvey C. Brown, on the subject "The Joy That Comes Through Growth." The *Church School Magazine* also carries an article in December from the pen of Dr. J. N. Hillman on "The Christian College the Source of Christian Leadership"; and the *Epworth Highroad*—December issue—has an article by Rev. Mims Thornburg Workman on the subject "By This They Live," which has a distinct college emphasis. The *World Outlook* has an article by Mrs. W. B. McKeown entitled "Missions Look to the Church College," while the December *Adult Student* carries a contribution from Rev. Horace M. King under the caption "When the College and Local Church Touch Hands." The *Christian Advocate* is particularly generous with its space and is running a series of articles to appear in the December and early January issues. Some of the writers for these articles are the Rev. J. E. Stephens, Rev. J. W. Hendrix, and Dr. C. D. Matthews. The *Advocate*, by carrying this series of articles, is very effectively leading up to the date for, and helping in the promotion of, our annual observance of College Day, which in 1936 is scheduled for January 12.

Another issue of CHRISTIAN EDUCATION MAGAZINE devoted to the promotion of College Day will be off the press before that time, but

mention should be made here of a special promotional feature which is being developed this year by the Department of Schools and Colleges for use in connection with College Day. It is a compilation of pointed and practical suggestions for an effective College Day emphasis in the local churches. This material is being prepared by Dr. Lavens M. Thomas II, of Emory University, and is being put into mimeograph form for distribution to pastors, Sunday school superintendents, young people's workers, and other leaders in the church and may be had on request from the Department of Schools and Colleges, 810 Broadway, Nashville, Tenn.

College Section Program

THE Program Committee of the College Section of the Educational Council has spared no effort to make the program of the forthcoming meeting to be held in Memphis, December 31-January 2, one of the best which the organization has enjoyed in many years. The Committee is now collaborating with the Program Committee of the Local Church Section to prepare the entire Council program for the printer, but the College Section program is announced by the Committee to be as follows:

WEDNESDAY, JANUARY 1, 10:00 A.M.

FIRST METHODIST CHURCH, MEMPHIS
(College Executives Only)

10:00 Devotional—Dr. King Vivion
10:30 Correlating the Agencies of the
Church at Work in the College Field

1. The Department of Schools and Colleges
2. The General Commission on College Policy
3. The College Section of the Educational Council
Dr. W. D. Agnew

Discussion:

11:00 Major Problems Confronting Our
Church-Related Colleges

Christian Education Magazine

1. Pointing Out Their Distinctive Functions
 2. The Church College as a Public Service Institution
 - (a) Increasing Its Public Service Value
 - (b) Securing Recognition as a Public Service Agency
 3. Selling the College to the Church—by educational rallies, bulletins, co-operation with the churches, etc.
 4. Building Student Bodies—Quality and Quantity
 5. The Returning Emphasis on Accreditation
- Dr. J. H. Reynolds

Discussion:

WEDNESDAY, 2:00 P.M.

FIRST METHODIST CHURCH, MEMPHIS
(College Executives, Professors of Religion, and Methodist Student Movement Workers)

- 2:00 Report of the Continuing Committee on Religious Responsibility of the College through Courses in the Department of Religion and through Supervised Student Religious Activities
Prof. Nat Griswold

Discussion:

- 2:30 Report of the Junaluska Seminar Group on the Importance of *Worship* in Chapel Services
Dr. L. F. Sensabaugh

Discussion:

WEDNESDAY, 3:00 P.M.

SAME ROOM AS ABOVE MEETING
(College Section—Entire—including Executive Secretaries and Conference Board Chairmen)

- 3:00 Discussion of Practical Problems of Common Interest
Dr. W. N. Alexander
Discussion Chairman

(All speakers limited to five minutes)

1. The Colleges in the Conference Board Budget
Discussion introduced by Dr. E. H. Blackard
2. The Conference Executive Secretary's Place in the College Program
Discussion introduced by Rev. G. E. Clary and Dr. J. N. Hillman
3. College Courses in the Field of Religion and the Leadership Training Program
Discussion introduced by Rev. Paul Stephenson and Prof. Nat Griswold

4. The Value of the Campus-Church Relations Committee
Discussion introduced by Dean A. C. Zumbunnen

4:40 Business Session
Election of Officers
Other Matters

WEDNESDAY, 6:00 P.M.

DINNER MEETING, CLARIDGE HOTEL
(For Entire College Section; Other Council Members Welcome. 75 Cents per Plate)

- 7:30 Address—The Responsibility of the Church College in the Field of Social Thought and Action
Dr. Richard Niebuhr
Associate Professor of Christian Social Ethics
Divinity School, Yale University

THURSDAY, 8:30 A.M.

- 8:30 Defining the Educational Responsibilities of the Church-Related College

Dr. G. C. White

9:20 *Discussion:*

Shall the Church Set Standards of Her Own for Her Colleges?
Specifically, What Should These Standards Be?

Dr. D. M. Key

Discussion:

- 10:10 What Steps Are Open to Us in Making These Standards Effective?

Dr. W. E. Hogan

Discussion:

THURSDAY, 2:00 P.M.

FIRST METHODIST CHURCH, MEMPHIS
Discovering and Developing Our Financial Resources

Dr. H. W. Cox, Discussion Chairman
(Assigned speakers limited to twelve minutes; speakers from floor, to five minutes)

The Church-Related College and the Crisis Imposed by "Returning Prosperity"

1. Facing Our Indebtedness
Dr. C. Q. Smith
Dr. R. H. Ruff
2. Increasing Our Endowments
Dr. Guy E. Snively
Dr. Charles C. Seelman
3. Scholarships, As Assets or Liabilities
Dr. Theodore H. Jack
4. Effect on the Church College of Recent Increases in Federal Aid to Tax-Supported Institutions
President E. J. Coltrane
Dr. W. P. Few

Prize Story Contest Open to College Students

THE Woman's Club of the Junaluska Methodist Assembly planned as its special study for 1934-36 the history of American Methodism, hoping to promote the spirit of oneness as the hoped-for time of the union of some branches of Methodism draws near.

With this purpose came an earnest desire to encourage our young people throughout the country to become better acquainted with the heroic history of American Methodism from its beginning to the present time.

The club therefore decided to conduct a contest open to all Methodist young people between the ages of 18-26 for the two best short stories giving some phase of Methodist history or life. Methodist students in church colleges or universities and also Methodist students in state institutions are specially invited to enter the contest as they will have access to much material in their libraries if they wish to write a historical story. If the story is historical, the author must state the sources of information consulted. Large freedom of choice is given in details stated below:

I. Prize Story Contest: Two prizes offered

1. First prize, twenty-five (\$25) dollars
2. Second prize, fifteen (\$15) dollars
3. Length of story, about 4,000 words
4. Manuscript to be submitted not later than October 1, 1936

II. Time of Story: Early American Methodism

1. Period of Life of Francis Asbury
2. Period from death of Asbury to Separation of Episcopal Methodism
3. Period of the Civil War
4. Period of Reconstruction
5. The Period of growth toward

Union of Northern and Southern Methodism

III. Form of Story:

1. A Love Story
2. A Parsonage
3. A Story of Child Life
4. A Story of College Life
5. A Story may deal with the relationship of Christian People of the White and Negro races with emphasis on the contribution made by the latter to our church

The manuscript must be typewritten with a front page on which is given the name of the story, the age and full name and address of the author. Sufficient postage should be sent to insure return of manuscript in case it does not win a prize.

All manuscripts must be in the hands of the Literature Department of the Club by October 1, 1936. They should be sent to the Junaluska Woman's Club, Literature Department, Mrs. Frank Siler, Chairman, Box 223, Lake Junaluska, N. C.

BIRMINGHAM-SOUTHERN COLLEGE will be vitally interested in sessions of the North Alabama and Alabama Conferences of the Methodist Episcopal Church, South. A number of the students belonging to the Ministerial Association and to the Student Pastor's Union are members of the Conference either on trial or in full connection. Further, the great majority of the ministers of the two Conferences who have had college training are graduates or former students of Birmingham-Southern. Also, Birmingham-Southern is one of the imposing array of educational institutions belonging to the M. E. Church, South, and is a special property of the two Conferences, which assess toward the budget of the college for the year considerable amounts.

Pointed Paragraphs

"Will our colleges have drinking parties on their campuses and cigarette advertisements in their student publications ten or twelve years from now? The answer is largely in the hands of the present Southern Methodist pastors and their associates."—*W. E. Forsythe, in Christian Advocate.*

* * *

"Educators face a fourfold challenge today, that of (1) rebuilding the family as a stabilizing factor in modern life; (2) rebuilding a moral code of adequate living to replace the inflated postwar standards; (3) rebuilding a genuine patriotism which shall include both national and international loyalties; (4) rebuilding a conception of dominating spiritual forces which were shattered in the grief and despair of war devastation and desolation."—*Irma C. Voight, dean of women, Ohio University, Athens.*

* * *

"The great task of the school is no longer that of preparing the individual to compete for pecuniary success in a highly competitive society, for we no longer live in a highly competitive society. Its primary task is to give the individual a realistic understanding of society and its problems, to examine critically and to test by the democratic ideal the various proposals that are being brought forward for economic and social reconstruction."—*Jesse H. Newlon, Teachers College, Columbia University.*

"What is needed is the training of young people to realize that the great problem now is for them to help in their communities to build a better moral, social, and spiritual order. The schools must be taught by people who are well prepared and with Christian ideals and characters. Business must be conducted with more of a spirit of service and less of gouging profits. Churches must be supported and again put in their places of influence. The home must be recognized again as a permanent institution rather than a temporary trial marriage affair. The flood of drink that is being let loose on this country to produce the greatest crop of drunkards this nation has ever known must be stopped again. The devastating effects of indecent shows and suggestive literature must be curbed, and there must be a successful effort to build discipline into character.

"It will require staunch Christian leaders to accomplish these results, and there is no place to look for them except from Christian colleges.

"The cost of maintaining these colleges is slight in comparison to the losses in character and in crime costs when we fail to give such training. Education has a great tomorrow if the church will lead the way in maintaining strong Christian colleges."—*President I. J. Good, Indiana Central College.*

The Church Responding to Urgent Need

[Continued from page 2]

The Memphis Conference may prove to be the church's best safeguard against the spread of numerous detestable and widely publicized "isms" in the ranks of its youth.

Yes, the Memphis Conference is a step in the right direction but only

an initial step. Much will depend upon our own attitudes toward the young people and toward the findings which may come from the Conference. Even more will depend upon our own practices and policies in the areas discussed. The big question for us is will we follow through with youth in its courageous and sincere efforts at "Facing life with Jesus Christ"?

